The LUTHERAN

"PEACE BE UNTO YOU"

New Coleman mural is dedicated at Montoursville, Pennsylvania

APR 4 '49

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5 CENTS

"Non-stop Flight"

IT WAS MID-MORNING of Ash Wednesday, 1949. I was in my study completing preparation for the first of our Lenten services. Somewhere in the house a radio was turned on. As I read again the tenth chapter of St. Luke, I was no more conscious of the radio than I was of the noises in the street outside.

THEN SUDDENLY I was conscious of it, for the program, whatever it had been, had stopped abruptly. There was a moment of silence. An announcer said, "We are interrupting all programs for a flash news report. . . ."

I waited, as probably a million Americans waited at that moment, and my attention was completely diverted from Jesus' visit at Bethany to the emergency on the airways. Soon an excited voice brought the news: "An American bomber has just completed the first successful non-stop flight around the world. Refueled four times in flight, it circled the globe in 94 hours."

THERE WERE MORE details, but I turned resolutely back to St. Luke and his account of the Master in the home of Martha and Mary. I had a fresh illustration for my sermon. We Martha-minded Americans have added to our myriad accomplishments the ability to fly farther, faster than anyone else. And in a BOMBER.

Like our forefathers, we are still beating back frontiers, getting things done, seeking new worlds to conquer. Are we remembering our spiritual frontiers, and that we have ourselves to conquer? The Lenten season calls us to that "one thing needful." May it find us by the side of Mary who "hath chosen that good part, which shall not be taken away . . ."

PAUL O. HAMSHER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - Page 4

World News Notes - - - - - - - By Julius F. Seebach 10

Washington - - - - - - - - - By Robert E. Van Deusen 12

Canadian Affairs - - - - - - - - - By Norman Berner 13

A MISSION ON OUR DOORSTEP - - - - - - - - - - 14
When U.S. acquired Puerto Rico, Lutherans acquired a mission field

CELEBRATION IN PUERTO RICO - - By William G. Arbaugh 16
Fifty years of steady progress were celebrated

THERE IS NO COLOR LINE - - - - By Joseph W. Frease 19
Dark or light skins don't seem to make any difference

LUTHERANS SURRENDER IN HUNGARY - - By G. Elson Ruff 22
Events in the church since the imprisonment of Bishop Ordass

The Miracle of the Locust Tree - - - - By Raymond T. Stamm 26

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 27

When the Family Worships Together - - - By Catherine Herzel 28

New Life for the Christian - - - - - - - By John Schmidt 29
"Know the Bible" Studies in the Epistle to the Romans

Across the Desk - - - - - - - - By Nathan R. Melhorn 31

Books - - - - - - - 32 Occasions - - - - - - 34

Letters to the Editor - - - 33 Campus - - - - - - - 36

News in the Churches:
Georgia-Alabama—38; Illinois: Cairo—38; New Jersey:
Jersey City—40; New York: Albany—44; North Carolina—47

In Conclusion - - - - - - - - - - - - - - - - - 50

COVER PICTURE. Ralph Pallen Coleman, noted Philadelphia illustrator, shows J. Wilbur Gouker of the ULPH ecclesiastical arts department the preliminary sketch and finished altar painting for Bethany Church, Montoursville, Pa. The picture was to be dedicated on April 3. Mr. Coleman has done scores of the illustrations for the Christian Growth series of church school lessons. His paintings have been reproduced in festival bulletins of the Lutheran Church

Next Week: - - - Something New in the Training for the Ministry

THE CHURCH IN THE NEWS

Blockaded bishop

"I smile. They smile. We are very polite to one another." That was the situation in Germany's Russian zone, said Bishop Otto Dibelius. Church leaders have not had serious trouble with the Russian military government.

In January when the bishop was elected president of the Council of the Evangelical Church in Germany he was given a new automobile by Marshal Vassily D. Sokolovsky, Soviet military governor. The Russians weren't eager to line up the German churches against them. They didn't want to repeat Hitler's mistakes.

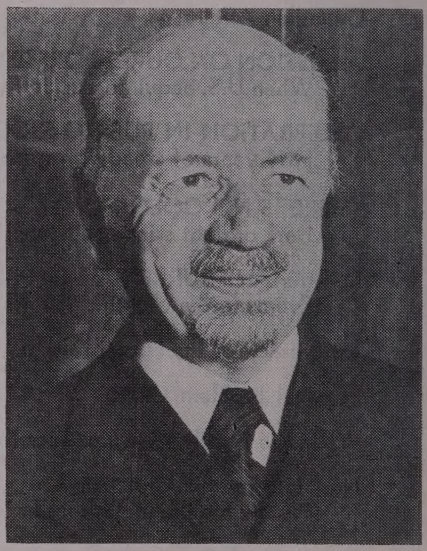
The bishop was under no illusions. He was trying to keep the churches at their work in his big Berlin-Brandenburg diocese (membership 4,435,432, mostly Lutheran). But he would still say what he thought when that seemed necessary.

Last month Bishop Dibelius had something to say. St. Mary's Church in the Soviet sector of Berlin was crowded on the Sunday morning when he said it. He mentioned the practice of Soviet occupation authorities in appointing a "political warden" for each block. It was an old Nazi idea. Wardens report to the party about the political opinions of everyone who seems out of line with the approved pattern.

"It is a service of the devil," said Bishop Dibelius, "for a man to have power over his brethren in the same house and to be able to denounce them to the powerful. No such power will ever bring us Germans any blessing."

A man has a right

In Berlin in 1949—and in other places —a man might get a command from the state which his conscience forbids him to obey. Then what? "A man has a right to refuse to serve the state if his conscience so dictates," Bishop Otto Dibelius assured his people in a pamphlet published last month in Berlin.



BISHOP OTTO DIBELIUS
Nothing holy about the state

It wasn't a new idea for German Lutherans. It was written into their basic statement of faith, the Augsburg Confession, in 1530. (". . . Christians are necessarily bound to obey their magistrates and laws, except when commanded to sin, for then they ought to obey God rather than men.")

Even if the idea was old, the bishop seemed to think it needed new emphasis last month. "There is nothing metaphysical and nothing holy about the

modern state," explained Bishop Dibelius. "It is a mechanism, a business firm, and does not resemble in anything the eternal values of family, nation, or church."

The bishop probably had reasons for writing as he did. The Red Army paper in Berlin, *Taegliche Rundschau*, has been warning recently that "precautionary measures" may be necessary in dealing with some clergymen. The pastors have not shown enthusiasm in encouraging their people to support the achievements of the Communist regime.

No revival

"I wish I could report that misery and awareness of guilt have led our German people to spiritual revival," wrote Bishop Dibelius in February. "Unfortunately, the life amid ruins and debris, the misery of millions of refugees, the uncertainty of the future, the unnatural splitting of Germany and of Berlin in particular, together with the pressure and threats of a new totalitarian system lie like a ban on the life of the people.

"Thus it is still the time to hope and to believe, though not to see."

There are some signs of life, the bishop said. When classes in religion were dropped from public-school schedules, churches were permitted to conduct classes after school hours for children whose parents signed the proper certificate. "Eighty per cent of the parents in Berlin have decided that their children should receive religious instruction given by the churches," the bishop reports.

"We see more Christian earnestness than ever before among the younger people. The minds of the highly educated people are more open to the Gospel than ever before. Also in public life attention to what the church has to say is given to an astonishing extent.

"So we may hope that the Lord has not yet spoken his last word to our church and our nation."

Lenoir Rhyne elects

Dr. Voigt R. Cramer will resign as president of the North Carolina Synod on April 26. He has agreed to accept a call to become president of Lenoir Rhyne College on July 1. (See Campus, page 36.)

Dr. P. E. Monroe has been president of the college since 1934. Last September he announced his retirement at the end of this school year. Dr. Cramer was pastor of Holy Trinity Church in Hickory, N. C. (where the college is located), previous to election as synod president in 1947.

Search for unity

The churches of the world won't be united by tossing them all together and reducing them to a shapeless mixture. That was the word of caution spoken by Dr. Franklin Clark Fry in Evanston, Ill., last month. He spoke at the first conference of the U.S. member churches of the World Council of Churches.

Unity may some day be achieved by "painstaking examination of our differences," he said. He praised the World Council as "a search for Christian unity which does not yet exist but may be attained."

The chief need of the world is "religion with a spine," said Dr. Fry. "We're so busy telling people to apply religion that we forget to tell people what religion is."

Twenty-nine American churches which are members of the World Council were represented at the Evanston meeting by persons who were their delegates at the Amsterdam assembly last summer. Bishop G. Bromley Oxnam was elected chairman and Dr. Fry vice chairman of the Member Churches conference. American churches will

provide $240,000 a year for the World Council budget.

Who will care for the children?

Almost everywhere in the U.S. a court can assign a homeless child to a church agency for placement in a foster home or orphanage. Many counties contribute tax money for support of these children.

A proposed law now pending in the U.S. Congress (H.R. 2892) would put church agencies out of the child-welfare business, warned Msgr. John O'Grady of the National Conference of Catholic Charities in Washington last month. Federal funds for child care would be given only when a community sets up a single local agency to administer its program.

In Pennsylvania, especially, "Catholic and other religious child-care programs would be practically wiped out," asserted Msgr. O'Grady. "How can we maintain our spirit of Christian charity, our spirit of brotherhood, without the appeal of the great charitable institutions for care of children?" he asked.

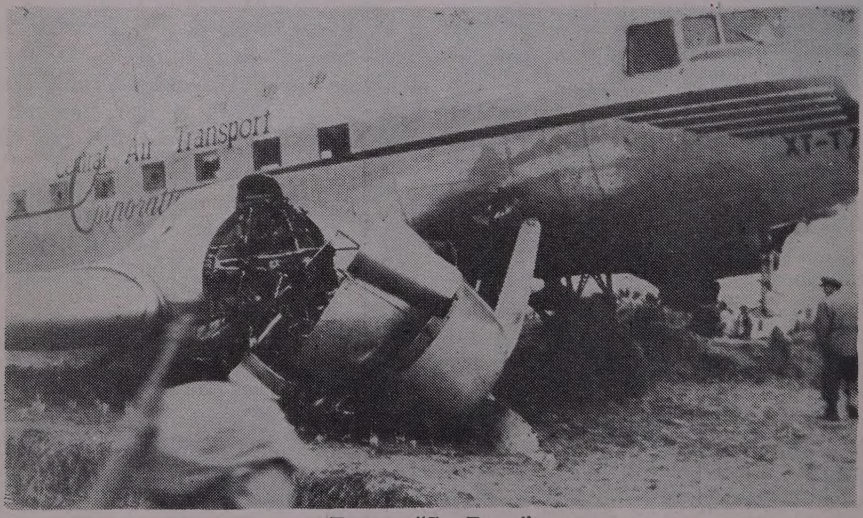
Another "St. Paul"

A new "St. Paul" was in the air over China last month. It had been purchased in Manila to replace the plane wrecked on Feb. 10 while trying to land at Kweiyang. The plane was carrying three passengers and 5,000 pounds of Bibles when it made a forced landing in heavy fog. No one was injured.

Payment from an insurance fund enabled the Lutheran World Federation to buy another plane. Hundreds of missionaries and several thousand other persons rode in the first "St. Paul" during its 31-month career. It has been the only means of travel for numerous missionaries working in Communist-surrounded territory.

Missionaries at work

All the work of the Christian missionaries in China was still in a heavy



END OF "ST. PAUL"
Another plane replaces it

fog last month. Nobody had a clear picture of what was happening as the "bamboo curtain" cut off Communist territory from Nationalist China.

Fifteen Danish missionary families reported from Antung in southeast Manchuria that their hospital, horticultural station, orphanage, and school were in full operation and that church services were held as usual. Church of Scotland missionaries in Mukden had reached an agreement with Communists to continue working without interference.

In some Chinese areas now held by Communists the mission schools are no longer permitted to charge tuition. Schools have been heavily taxed. Churches must be made available for various public meetings.

Communist officers have attended Christian services in some places, reports Natalie Hankemeyer to *Religious News Service*. She quoted Dr. Howell Lair as saying that "no pressure has been brought on Christian students to make them accept Communism." At one place a Communist official told the school principal to keep religion in his school. In another a Communist propagandist told a Christian teacher, "I would like to understand the Christian teachings too."

Help for Holy Land

Lutherans sent 60 tons of wheat to Palestine in February, plus other food supplies, clothing, and medicines. Total shipments to the Arab refugees in recent months are valued at $50,000. An additional $50,000 was made available by the Lutheran World Federation to finance relief projects such as soup kitchens for refugee children.

Church World Service had begun a relief program in Palestine recently, it announced last month. It was asking for $200,000 in cash and 1,000 tons of used clothing.

About 750,000 Arabs fled from Jewish-occupied areas during the year of fighting. Jewish immigrants are seeking to fill the villages they left.

The need among our brethren in Europe and Asia continues to be tragic: SEND

CLOTHING	LAYETTES
BEDDING	KIDDIES' KITS
SHOES	FIX-IT KITS

TO — LUTHERAN WORLD RELIEF, INC.
North 13th Street and Bushkill Drive,
Easton, Pennsylvania

Warehouse nearly empty

Maybe spring housecleaning would bring a lot of old clothes out of hiding and start them on their way to Lutheran World Relief. They would be badly needed, said Mr. Bernard A. Confer at the New York office last month.

Only 40 tons of supplies reached the Easton warehouse in February. That was the lowest February total since the relief program began. There was still great need in many countries. Although spring was here, another winter would come.

During February LWR had shipped 558 tons of supplies overseas . . . baby food to Japan . . . 625 cases of lard and 3,000 cases of canned food to Germany . . . 10,400 yards of cotton cloth to Palestine. From the Easton warehouse over 150 tons of new and used clothing went abroad.

Not enough men

There seemed to be a manpower shortage on the horizon for the Episcopal Church. In 1948 it had only 30 more clergymen than in 1935.

Its seminaries had not come anywhere near graduating enough men to fill its pulpits, said Mr. R. B. Kahle in

the *Witness.* In 13 years 2,377 clergymen had terminated their service by reason of retirement, death, or transfer to other denominations. Graduates from 11 seminaries numbered 1,720. The deficit was made by 522 transfers from other communions and men trained in non-Episcopal schools, and by 165 clergymen from foreign countries.

Chief problem seemed to be the lack of space in the seminaries, said Mr. Kahle. One school with room for 125 students had been obliged to turn away an additional 125 applicants.

Since 1900 the number of Episcopalian communicants has more than doubled, but the number of clergymen in active service has remained almost unchanged.

Northern Baptists were in a similar situation. "Each year on an average only 223 new ministers enter Baptist pastorates," said *Missions.* Of these 86 are trained in Baptist seminaries, 47 in other seminaries, and 90 are without seminary training. "The level of education in the Baptist ministry is steadily falling," said *Missions.*

Three reasons: the war, low salaries paid to ministers, and failure of parents to teach children that the ministry is "a laudable and worthy service."

North-country evangelists

"Whan that Aprille with his shoures sote . . ." wrote Geoffrey Chaucer—we still have winter in South Dakota (he didn't write). And sometimes in northern Wisconsin too.

Winter lasts a long time in the northwoods country. Children don't get to Sunday school. St. John's Lutheran Church in Phillips, Wis., was doing something about it this past winter.

Nine women of the congregation who have proven their skill in driving on snow-drifted roads have made quarterly visits to the homes of 150 children in a 1,000-square-mile territory. They bring the Sunday school lessons to the

SUNDAY SCHOOL IN THE SNOW
A woman drove out from Phillips

shut-in children. Correspondent Charles A. Puls of THE LUTHERAN staff says the home-visiting ministry of Pastor Frank R. Wagner and his people in Phillips is "unique in the Synod of the Northwest."

"The Lutheran" has a story

Editors of THE LUTHERAN work on the sixth floor of the Muhlenberg Building in Philadelphia, and their comrades of the circulation department are quartered on the fourth. Some rumors have been drifting up from the fourth to the sixth floor in recent months.

The number of subscribers for THE LUTHERAN had declined to 42,000 by the summer of 1948. About that time the Ohio Synod pioneered with its "LUTHERAN in every home" campaign. The Canada and Virginia synods decided to try it too, and the Ministerium of Pennsylvania signed up next.

By April 1, reports Mr. C. A. Bongarzone, circulation manager, subscriptions for THE LUTHERAN number nearly 60,000—highest point on record. The Ohio Synod alone had enrolled about 8,000 of its families as subscribers. The Canada Synod, with 1,266 subscribers, had tripled its former number. The Virginia Synod had 2,059, double its previous total. Ministerium subscriptions totaled nearly 5,000.

In March the Georgia-Alabama Synod was making plans to put the "LUTHERAN Synodical Plan" in effect. Pastor H. E. Baumgartner was appointed by President C. A. Linn as chairman of the campaign committee. (Georgia-Alabama already had 50 per cent of its families on the LUTHERAN list—highest percentage in the ULC). Twenty more synods were talking speculatively about telling their people of the advantages of subscribing for their church paper.

Cardinal is censored in Spain

Last month Spanish newspapers were prevented from publishing a statement against Protestants made by the Roman Catholic cardinal, Pedro Segura y Saenz. The cardinal wanted to warn his people against the activities of the Protestant churches.

The government press director banned the publication of the cardinal's statement because it might excite Catholics against Protestants and cause unpleasant incidents. Next time any government censor blocks his statements, said the cardinal, he would apply "ecclesiastical sanctions" against them.

Freedom of religion, 1949

¶ A Jewish woman, Miss Rose Chanin of Philadelphia, would be eligible for unemployment insurance, state officials ruled last month. She had refused a job which required Saturday work. "The evidence is clear that to have accepted the proffered employment would have seriously offended claimant's ethical conscience, which springs from her life's training in the Orthodox Jewish faith."

¶ In Washington, D. C., it wasn't certain whether three Christian Scientists could be required to submit to chest X-ray examinations. One is a teacher and the others are house mothers at a children's home. The District law says that persons employed to work with children must prove they don't have tuberculosis. The women claim the examination would be a violation of their religious freedom.

¶ In Missouri the legislature defeated a bill (69 to 49) which would prohibit a clergyman under 17 years of age from officiating at a wedding. The proposed law was said to violate religious freedom.

World News Notes

Oil in the north

THERE HAS BEEN so much talk about development of oil production in the Middle East that little attention has been given to the tremendous new operation being pressed in Canada around Alberta. The largest American and Canadian oil companies are competing madly for acreage in the Ledne, Redwater, and adjacent new fields of that area.

With other fields in Northern Alberta and the Northwest Territories, they are conservatively estimated to be able to produce many millions of barrels of the precious fluid. These fields, when developed in the near future, will remove Canada's need to import oil.

At present Canada imports $300,000,000 worth. In a short time Canada expects to export oil to the U.S. west coast, where California wells are receding from peak production. To the U.S. military authorities this will count as an asset, because it will remove worries over Mexico's changeable and embarrassing oil policies, and the uncertainties of sea transport from the Venezuelan oil fields in the event of war.

Norwegian problem

NORWAY'S SPITZBERGEN Islands may be a touchy point in the current consideration of Norway's place in the North Atlantic Pact. Before the Bolshevik revolution of 1917 a Russian company obtained a concession to mine coal there, an operation still carried on by the Soviet Union. In 1946 Russia asked Norway to join in a declaration that the defense of Spitzbergen should be their joint and exclusive concern.

When Norway declined the proposal the Soviet did not press for either political or military privileges there. Now a new element enters; air bases on the islands could command and control a vast stretch of the Arctic area, including a large part of the Great Circle shipping lanes out in the Atlantic Ocean, as well as the Soviet sea routes to Murmansk and Petsamo.

At present the U.S. is committed to honor a treaty of February 9, 1920, which recognizes Norway's sovereignty in the islands and forbids the establishment of military bases there. Any change in that situation through the Pact would surely rouse Russia.

On guard in Mexico

MEXICO'S SUDDEN clamping down on the Sinarquista movement within her borders by outlawing it, has driven its followers underground. Though Sinarquismo is the very opposite in ideology to Communism, its technique is the same, as well as its purpose to overthrow the national government.

Mexico's Minister of the Interior denounces Sinarquismo as a militant movement that is "dominated by the Catholic Church" and "closely connected with the Spanish Falange (Fascist) movement."

Sinarquismo has itself to blame for the hostile action of the Mexican government. Last December, under incitement by religious leaders, the Sinarquista made a violent attack upon the memory of Mexico's national hero, Benito Juarez. As the leader of the revolution which sought the overthrow of foreign domination and the stranglehold of hierarchical authorities, Juarez, as Mexico's first president, managed to curb the powers of the church, and suc-

ceeded in distributing some of the church's land among the Indian serfs held on that land. This action the church has never forgotten nor forgiven.

Mediterranean pact

TURKEY, EVER suspicious of her neighbor Russia, wants a part in the North Atlantic Pact. Naturally she wants to be counted in on protection against Soviet expansion, but even her Ankara representatives recognize that, geographically, she does not fit into an Atlantic Pact, since that would be unduly stretching the line.

Therefore, Turkey is suggesting a Mediterranean Pact that offers possibilities. Incidentally, this was considered nearly two years ago and then laid aside. Current Russian pressure on Turkey and the stirring up of trouble in Albania so near Italy will give an added impulse to the suggestion.

This Pact would call for a closer understanding and compact alliance of the Mediterranean countries—France, Greece, Italy, Turkey, with the possible entry later of Spain. Italy's appeal to be included in the North Atlantic Pact could then be withdrawn, and the two organizations would be geographically compact, without endangering either's effectiveness.

The "Knesset" again

ISRAEL RECENTLY drew upon her ancient records to furnish a name for her first constituent assembly, convened Feb. 14 in Jerusalem. She went back to 400 B.C., and chose the name *Knesset,* which designated the first Jewish assembly called after the Babylonian exile. This is to emphasize the continuity of the national consciousness.

On the last occasion Dr. Chaim Weizmann was elected president, a temporary constitution was adopted, but the choice of a cabinet under David Ben Gurion and the drafting of a permanent constitution were postponed for action at the assembly to be held soon at Tel Aviv, the time depending upon further developments of a series of treaties being negotiated with Israel's Arab neighbors.

Incidentally, Israel, thinking she has troubles enough of her own, has let it be known that in the event of political strife in the Middle East, she will remain neutral, "favoring neither east nor west."

Not enough nickels and dimes

ARGENTINA HAS a novel, if not bizarre, device as a substitute for a severe shortage of small change. It has grown out of a tremendous currency inflation that has been fed on paper pesos. In turn that has occasioned an intensive hoarding of *guitas,* the Argentine equivalent of U.S. dimes and nickels. People have been hoarding the *guitas* to have "hard money" as an anchor to windward.

The situation is further emphasized by an active speculation in nickel and copper coins, which in turn runs their price up. But the need for change in stores was imperative. The merchants of the city of La Rioja therefore devised a substitute by handing out various-sized packages of pepper as a change to carry on their business. In Buenos Aires they have largely adopted the use of postage stamps.

The cause of all this furor can be understood by the twofold fact, that Argentina paper money has increased 50 per cent in volume during the last year alone. At the same time the gold and foreign-exchange backing of the currency has fallen to 25 per cent of the legal minimum requirement.

—JULIUS F. SEEBACH

THE OFFICIAL TEXT of the North Atlantic Treaty was "unveiled" by the State Department on March 18. Churchmen attending a conference on foreign policy were privileged to quiz top State Department men on the implications of the pact, and to express their views.

The treaty is to be signed the first week in April by Secretary Acheson, and by representatives of Belgium, Canada, France, Great Britain, Italy, Luxembourg, the Netherlands, and Norway. Also among the original signers may be Denmark, Iceland, and Portugal. It will then be submitted to the Senate for ratification by a two-thirds vote. The period of Senate consideration will be the last chance for focusing public sentiment on issues involved.

Commitments

The big question in people's minds has been whether the pact will commit us in advance to wage war under specified conditions. In effect, it does that, even though Congress will keep the right to declare war.

In Article 5, the signatories agree that an armed attack on one of them shall be considered an attack on all. In case of such attack, each nation in the alliance shall take "such action as it deems necessary, including the use of armed force, to restore and maintain the security of the North Atlantic area."

Article 11 states that the provisions of the treaty shall be carried out by the member nations "in accordance with their respective constitutional processes."

Increase in military preparedness is implied in Article 3, in which the parties to the pact agree, by "self-help and mutual aid," to develop their "individual and collective capacity to resist armed attack." Proposals for large-scale military aid to western Europe will be presented to Congress in a companion document.

Need for discussion

This treaty, if it is ratified by the Senate, will change the whole pattern of U.S. national and international policy. Any act of government with such far-reaching implications should be discussed fully and honestly, so that public sentiment may crystallize before the final decision is made. Here are some of the questions which should be faced by the Senate and threshed out in the forum of public debate:

Will this treaty actually prevent war by discouraging Russian aggression or will it bring war closer by heightening Soviet-American tension?

Will open reliance on armed force increase or decrease the possibility of peaceful negotiation of U.S. differences with Russia?

Will the net result of this regional alliance be to strengthen or weaken the United Nations?

Will signing this treaty by the U.S. imply a departure from the Marshall Plan philosophy that economic recovery is the best defense against Communist infiltration?

Will the program of rearmament implied in the pact help or hinder economic recovery in western Europe?

Will the American economy be able to stand the strain of the expense of rearming western Europe?

Will U.S. responsibilities under the treaty call for universal military training and an enlarged military establishment? —ROBERT E. VAN DEUSEN

ENVOY TO VATICAN

WHEN VARIOUS NATIONS expressed sympathy to Pope Pius on the sentencing of Cardinal Mindszenty of Hungary, Canada was not one of them. Reason: the country has no diplomatic representative at the Vatican. Those who thought that there ought to be a formal connection with Rome immediately used the occasion to ask, "Why not?"

The only answer that Minister of Foreign Affairs Pearson would give was that the matter was under "periodic consideration." But that was enough to prompt one prominent Canadian newspaper to urge that "Canada's foreign service would be greatly strengthened by the appointment of a Minister to the Vatican."

THE EDITORIAL brought immediate protests. In a resolution directed to the government, the United Church of Canada pointed out that the exchange of official representatives "would give the Roman Church a special status and power to exert pressure upon the government of this country in a way in which other churches cannot and do not desire to parallel. This would be a direct violation of the Canadian Statute of 1851, the intention of which was to make all churches equal before the law and eliminate discrimination among them."

The resolution pointed out that it could not go along with the implication that the Vatican was the chief protagonist of liberty and democracy against communism. "By declared belief and frequent practice the Roman Church has opposed full religious freedom and has not shown itself a defender of Christian liberty. We point out that freedom and democracy have flourished under Protestantism, and that communism and fascism have made their most serious inroads in countries dominated by authoritarian churches."

TWO LETTERS to the editor, one from the Protestant Women's Federation, vigorously assailed the listing of countries which have "diplomatic relations with the Vatican" as a reason for Canada doing likewise. Such representatives are "ecclesiastical" rather than "diplomatic" and come from countries that are predominantly Catholic. For example, Great Britain has a representative at the Vatican. He does not represent the British government, however, but the interests of such colonies as Malta and Gibraltar which are almost entirely of the Roman faith.

On the other side of the question is a letter from a Catholic layman: "I am quite satisfied with the religious administration of my church in Canada as it exists today, and I feel, therefore, that any appointment of a Canadian representative to the Vatican has no religious significance to me but is merely a matter of political policy . . ."

The writer continues that Canadians should view the proposed appointment "in the same light" as that of Myron Taylor of the U.S. (He ignores the points that the U.S. case is neither a parallel nor without opposition.)

The letter concludes with the naive comment: "Of course it should be realized that the Vatican might refuse to accept our envoy if there were any valid reasons for doing so."

So far, no Lutheran voice of protest has been noted.

—NORMAN BERNER

A Mission on Our Doorstep

A young fellow went on his own initiative to Puerto Rico and gathered a congregation. Later on the Lutheran church of the American mainland adopted his mission

THERE WEREN'T any Protestant churches in Puerto Rico as long as the Spaniards were in control. When the Spanish flag came down and the U.S. flag went up in the autumn of 1898, American churches made hurried plans for sending missionaries.

That's how it happens that during February and March of 1949 the Protestant churches have been celebrating their fiftieth anniversary in the Island. For three days (March 11-13) Presbyterians, Pentecostals, Baptists, Methodists, and Disciples of Christ crowded into San Juan—30,000 of them—and held a mammoth ceremony in the city ball park. About a tenth of the people of Puerto Rico are now actively Protestant, another tenth nominally Protestant.

Lutherans had done their celebrating a little earlier, for it was a Lutheran who had reached Puerto Rico first, and had conducted his first service on Dec. 4, 1898. Lutherans have continued mission work there ever since, with 15 congregations now established, and total baptized membership of 3,393.

IT WAS ALMOST by accident that the Lutheran work began. Gustav S. Swensson went to Augustana College in Rock Island, Ill., to continue his studies in the autumn of 1898, but couldn't find enough money to pay his bills. So he decided to go to Puerto Rico instead. He had a keen urge to be a preacher, and just then Puerto Rico seemed to be the place to preach.

Swensson had about five dollars left after he had paid for a ticket to Puerto Rico, where he arrived on Oct. 13. He managed to support himself by giving lessons in English.

"You ask when and how I began the mission," he wrote regarding his Puerto Rican career. "On the 3rd of December, when I was walking home from one of my classes, an English Negro from Jamaica was standing in the window at number 87 Sol Street. 'How do you do! You look like a man of God. Can't you preach?' he asked.

"The Negro, with whom I was not acquainted, did not look very dignified, yet I advanced toward him with a blush on my face such as I never felt before. I thought that the Negro was mistaken or that he had seen a vision. . . .

"After I had conversed with Mr. Browne, for that was the Negro's name, I promised to come again on the morrow, Sunday, and conduct a meeting at 9.30 A.M.

"Sunday, the 4th of December, 1898, came, and the first Protestant meeting was held in San Juan. In the morning about eight attended and in the evening about 30—officers, soldiers, and English-speaking Negroes.

"These meetings grew and the congregation grew from Sunday to Sunday. I had to move from one place to another, sometimes on account of too small a room, sometimes on account of the owner being Catholic, and again on account of the rent being increased so that I could not pay it. I held my ground, as far as both English and Spanish were concerned, when all the denominations came and began work

HERBERT F. RICHARDS IN 1949
Pastor Richards came back to Puerto Rico for the anniversary celebration in February. Until his retirement he was director of Negro Missions for the American Lutheran Church

and had experienced ministers."

IT WAS A SECOND event that seemed like another accident which resulted in bringing Swensson reinforcements. At Mt. Airy Seminary in Philadelphia most of the students scattered up-state on Sundays to conduct services in various churches. There was a heavy snow on Sunday night, Feb. 12, 1899, which blocked train traffic and prevented about half the students from getting back to school.

The student who was scheduled to speak at the chapel service on Monday morning was among those absent. Another student said he would give a report on some magazine articles about Puerto Rico which he had been reading. Two seniors, Herbert F. Richards and Benjamin F. Hankey, were much impressed. They would go to Puerto Rico, they decided. Then they began looking for someone to send them. They heard about Mr. Swensson who was already there.

IN OCTOBER THEY got a half-hearted promise from the General Council to support them, but only with special offerings that might be received for their work. They started off, arriving in San Juan on Oct. 29. There was Mr. Swensson. "He came out to meet us in a small boat and I can still see him standing up and smiling and waving to us," wrote Pastor Richards.

Holy Communion was administered for the first time in the little San Juan congregation. Most of those who received it were Lutherans from the Danish West Indies. On New Year's Day, 1900, the congregation was organized with 23 charter members.

The new men made rapid progress in learning Spanish and worked hard gathering people into their mission. But soon Pastor Richards was left alone.

The amount of money coming from the American mainland wasn't enough to support two men, so in May, 1900, Pastor Hankey went home. He didn't have any cash for the boat fare, but got passage on an army transport as an "indigent citizen." And Mr. Swensson could not be accredited as a missionary by the General Council foreign mission board, so in September he went back to the States to resume his college course.

THAT WAS HOW the Puerto Rico mission began. A class of catechumens—four young women—was confirmed on Easter of 1900. Pastor Richards married a schoolteacher who had come to the Island after service as a missionary in Mexico. A thousand copies of Luther's Catechism arrived, translated into

Spanish by Mr. Swensson. A church was built in Catano, and a building leased in San Juan. Other missionaries came. After a few years Pastor Richards went home because he needed a change of scene after five years of extremely hard work.

Progress was slow, for there were never more than two or three missionaries on the field. Puerto Ricans were trained as lay workers. The first Puerto Rican to come to the American mainland to be trained for the Lutheran ministry, Eduardo Roig, began his work in San Juan in 1926. In 1925 Miss Frieda Hoh began her career as a missionary in Puerto Rico, and in 1926 the Rev. William G. Arbaugh arrived. These three persons are in 1949 invaluable members of the Lutheran staff on the Island.

Now there are 10 Lutheran pastors, seven of them Puerto Ricans, one a Spaniard, and only two from continental U.S. Three more Puerto Ricans are now studying for the ministry in Lutheran seminaries.

Lutheran work in Puerto Rico is closely linked with the much older work in the Virgin Islands, 60 miles away. These islands had been owned by Denmark until 1917. A Lutheran congregation in Charlotte Amalie, on St. Thomas island, was founded in 1666. There are five Lutheran congregations in the Virgin Islands, with 2,433 baptized members.

Pastor Arbaugh, as secretary for Latin America of the ULC Board of American Missions, has supervision of both the Puerto Rican and Virgin Islands congregations.

Celebration in Puerto Rico

By WILLIAM G. ARBAUGH

Biggest day for Lutherans in the West Indies was the great day of celebration of the fiftieth anniversary

HAVING RETURNED to Puerto Rico after 43 years of absence, Pastor Herbert F. Richards rose to address the largest Lutheran gathering ever to assemble in the island. The occasion was the celebration, Sunday, Feb. 13, of the fiftieth anniversary of the founding of the Lutheran Mission.

The day was well chosen, it seemed to Pastor Richards. It was Monday, Feb. 13, 1899, that a blizzard had tied up railroad traffic and prevented a certain Philadelphia Seminary senior from returning that morning to read a paper in a student forum. Taking his place, Franklin K. Fretz of the middle class gave a vivid review of a series of magazine articles on Puerto Rico, emphasizing spiritual poverty of the people.

"If I were a senior," said Mr. Fretz, "I would offer to go as a missionary to Puerto Rico." Seniors Herbert Richards and Benjamin Hankey, roommates, went to their room, knelt in prayer, and arose with the conviction that God was calling them to Puerto Rico.

Later they were to learn that exactly five months before the blizzard changed the course of their lives, Student Gustav Sigfrid Swensson of Augustana Col-

WILLIAM G. ARBAUGH
Secretary for Latin America

lege had landed in San Juan. Student Swensson was busily gathering together the nucleus of the group that they were formally to organize into three Lutheran churches.

THIS FEBRUARY as Pastor Richards looked out over the great anniversary congregation, he was filled with amazement as well as with joy. He glanced back to see the huge white altar and reredos with golden symbols and with 50 vases of beautiful flowers representing a half-century of fruitful missionary labor. He glanced to his left and there, near the white pulpit, he saw among other Lutheran leaders the president of the United Lutheran Church.

It was a moving experience but Pastor Richards' voice was strong and clear as he thanked God for that day. He recounted the hardships that attended the work of the pioneers. One problem was that of acquiring a knowledge of Spanish, the language of the people. Another was the meagerness of the support, preventing the expansion of the work and even forcing some of the workers to return to the continent.

The veteran missionary also recalled the unreceptive attitude that was often encountered. "Yes, we have heard of Luther," people would say. "We know that he is at the bottom of the deepest dungeon of hell." In 1899 Puerto Rico was, in religious matters, very much like the Europe Luther knew in 1517.

"Fifty years ago," said Pastor Richards, "we could not have imagined an occasion like this. Having been permitted to see this day of victory for the cause of the Kingdom, I can say in humble gratitude to God: 'Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation.'"

THE ANNIVERSARY SERMON was preached by ULCA President Franklin Clark Fry who used as his text: "In the Name of the Father, and of the Son, and of the Holy Ghost." Puerto Rico's Lutherans were deeply stirred by his ringing witness to the power of God in the lives of believers.

Chairman Francisco Sein of the anniversary committee presented the visitors who had come to bring greetings. Mrs. Charles W. Baker spoke for the Women's Missionary Society, Pastor Joseph W. Frease for the Luther League of America, Pastor William G. Arbaugh for the Board of American Missions. Pastor Jens Larsen for the Virgin Islands Conference, Pastor Gustav K. Huf for former missionaries, Attorney

MRS. GABRIELA CUERVOS MARKS
She was the first Puerto Rican confirmed in the Lutheran mission (1905)

Hipolito Marcano for the other Protestants of Puerto Rico.

Miss Amelia Cuming and Mrs. Gabriela Cuervos Marks, charter members of the first two congregations, addressed the gathering briefly. Pastor Eduardo Roig, president of the Puerto Rico Conference, interpreted the sermon and most of the greetings in Spanish and made a suitable response to the bearers of greetings.

ALL 10 PASTORS of the Conference took part in the service, in addition to the four visiting pastors from the continent and the three from the Virgin Islands. An anniversary choir of 35 voices provided appropriate anthems. For weeks the island's Lutherans had been proudly wearing blue Swensson buttons. Now all present wore gold and blue badges proclaiming the Swensson firsts: "The first Protestant missionary to arrive, Oct. 13, 1898; the first Protestant service in San Juan, Dec. 4, 1898." The 15 ushers found that 10 offering plates were not enough to hold the anniversary offering of more than a thousand dollars—the plates had to be emptied for refilling.

This great service was the chief feature of the golden jubilee that began

PLATFORM PERSONALITIES
People at the Puerto Rican anniversary celebration . . . Pastor Eduardo Roig beside President Fry . . . Pastor Richards, Joseph Frease, Mrs. C. W. Baker

Feb. 6 with the celebration of the Lord's Supper in all parishes and the dedication of the new building of Transfiguration Mission in Rio Piedras. During the week that followed there were five well-attended rallies, held by the auxiliary societies, and a reception for the distinguished women guests from the continent. The new electric organ of First Church, San Juan, was dedicated Sunday night, Feb. 13.

THE FESTIVITIES ended with a banquet Monday night, Feb. 14, in the governor's room of the Condado Beach Hotel. Although hearts were happy and the occasion joyous, Dr. Fry was asked to share with the Lutherans of Puerto Rico the burdens of his heart, telling them of the travail of Lutheranism in Europe. He spoke at length and his hearers, deeply moved by the grimness of the story, were nevertheless heartened by his sturdy hope. The last word at this last gathering was the benediction. It was given by our first missionary, now president emeritus of Conference, Pastor Herbert F. Richards.

There Is No Color Line

By JOSEPH W. FREASE

In Puerto Rico, and especially in the Virgin Islands, nobody pays any attention to differences of race

TWICE IN MY LIFE I have been in communities where I was one of a minority group—that is, when those of white skin were very much outnumbered. The first experience came while I was in college and a carload of us drove to a small village where only Negroes lived. On that occasion I felt very uncomfortable. I had never been conscious of being one of a minority group before. I was not certain we were welcome.

The second time when I was conscious of being one of a minority group, so far as color is concerned, was recently when I visited the Virgin Islands and Puerto Rico. The Evangelical Lutheran Church of Puerto Rico celebrated its golden anniversary in February and I was privileged to be the representative of the Luther League of America on this occasion. The visit to the Virgin Islands was arranged in order that I might meet the Luther Leaguers in our churches there.

In my brief experience of traveling about the church I found the Luther League rally at Frederiksted in the Virgin Islands different from all the rest. The Leaguers were all dark-skinned youth. The only other white persons there were the two pastors on St. Croix and their wives. But there was a different feeling in being one of so very few of my color, in contrast to my first such experience. Here we were made to feel quite welcome and we forgot that any difference existed.

OF COURSE THAT same feeling was expressed on the streets in Christiansted where we had been visiting for two days. It was reaffirmed when we moved on to St. Thomas for services on Sunday. It was there that a large troop

ANNIVERSARY CHOIR

The music was impressive. Miss Wiggan at the piano

of Boy Scouts, under the leadership of a loyal member of our church there who also is a Negro, came to the service and sat together on Boy Scout Sunday.

I had a feeling of pride when I saw that group of Lutheran youth leading the parade of scouts through the streets that afternoon as they were going to the park for a celebration.

It was interesting to observe in that service how this congregation of Negroes welcomed white people who were guests in their church that morning. There are tourists and service personnel in St. Thomas throughout the year, many of whom select our church as the place to worship. There is a Moravian church and an Episcopal congregation there also. The members of the congregation are very friendly toward their white guests.

A number of men and women in the congregation impressed us with the earnestness with which they go about their church work. One of these is Mr. Amos Benjamin, now more than 80 years old. He is treasurer of the Lutheran Church Mission Conference of the Virgin Islands. He was one of the official delegates from that conference to the anniversary services in Puerto Rico. It was there that he presented a check for $200 to Dr. Franklin Clark Fry as the gift of the churches in the Virgin Islands to Lutheran World Action. When one sees the poverty in those islands you realize the devotion of the people is indeed great when they

offer a gift of this size for the larger work of the church.

In San Juan and its suburbs, on the north shore of Puerto Rico, one is conscious of the presence of many whites of Spanish decent as well as a large number of Negroes. But there is no race problem. We first observed this as we passed through the streets. We were even more conscious of a natural, normal, easy relationship between the peoples of these two races as we came into our churches.

It is natural and easy, I suppose, because as children these people attend kindergarten, Sunday school and later public school together. They are not conscious of a race problem for there is no such thing. People of both races sat together and conferred about matters of the church when they met in one of the congregations for their annual convention. They sit and sing together in the choir every Sunday.

Further evidence of the lack of a race problem in our Church there is seen in the way two young women serve together. A native of Puerto Rico, Miss Ada Elsa Bermudez, came to Wagner College, New York, and after graduation from that institution returned to San Juan to serve the church there. A few months after her return Miss Lorainne Wiggan, a Negress from one of our churches in Chicago, was sent by our Women's Missionary Society to serve there too. Not only are Miss Bermudez and Miss Wiggan very close friends but the entire church in Puerto Rico has received Miss Wiggan as one of their own and is following her leadership in a magnificent manner.

Miss Wiggan's work was most evident during our brief visit there in the way she had trained the choirs for the special services during that anniversary week. She is an accomplished pianist and accompanist and Miss Bermudez has a beautiful singing voice. This affords them many opportunities to serve together in the church.

It is quite natural that where the church establishes a friendly relationship between races so that its work can go on without separations or double services, the standards of all other relationships are established on Christian principles.

A Valuable Lesson

It was the first garment I ever made—a nightgown with long sleeves. I was very proud of it and hurried to finish it before night. In my haste I got the sleeves in wrong. Mother noticed it and called my attention to it. But I was in a hurry and did not want to take the time to change them. Mother did not insist. It was my gown. If I wanted to wear it that way, all right. I thought it would not make any difference. But it did. Every time I wore that gown I could feel the discomfort of those sleeves. I was too proud or stubborn to admit it and change them.

I'm sure I learned a lesson much better than if mother had insisted on my changing them. Whenever I am tempted to slide over something or do it half-way I remember those sleeves. Jennie L. Oberly

Lutherans Surrender in Hungary

By G. ELSON RUFF

The church will give unquestioning support to policies of the people's democracy, and thus be assured peace and safety for the present

How is the Ordass affair to be explained? The official explanation which the Hungarian government has permitted to be given to people in America is that Bishop Lajos Ordass was a stubborn fellow who was incapable of adapting himself to changing circumstances. His imprisonment, they say, is his own "personal tragedy," which has little meaning for the church in Hungary.

It was to provide readers of The Lutheran with authentic data for reaching their own conclusions that I have written a series of articles in which this is the last.

There was a very frank statement made to Bishop Ordass one day last spring while he was engaged in a tense argument with a cabinet officer of the Hungarian government. This statement may provide a key to understanding the struggle of church and state in central European countries at this time.

The duty of the church leaders, said the cabinet officer to Bishop Ordass, *is to lead the people to trust their government.*

In countries such as Hungary the ordinary people—especially farmers—are resentful and frightened. They do not have enough background and perspective to understand what is happening to their country. They are disturbed, worried.

These ordinary folk liked very much the land reforms which were commenced by their government just after the war, before the Communist party had gained control. Big estates of the nobility and of the Roman Catholic Church were divided into small farm plots. Since the Communists have been in power they have begun to take away this land and establish collective farms.

People are given only enough produce from the land to provide for their essential needs. All that remains is the property of the state. People work to enrich the state so that, in brotherly fellowship with the Soviet Union, a great day of world communism may dawn.

Those who speak against government policies find that their words are quickly reported to the police. They are arrested, questioned, sometimes imprisoned. As a result, in recent months, a majority of the refugees from Hungary crossing the border into Austria are farmers and small tradesmen.

The churches can be quite useful—during this present period of the development of the police state—if they will comfort and quiet the people, assuring them that all is well. The common people trust their pastors or priests.

Pastors or priests who do not speak reassuring words to their people must be discredited, made to appear as criminals, silenced. Brave men such as Lajos Ordass and Joseph Mindszenty must be prevented from exercising public influence.

Bishop Ordass believes that the

LAJOS ORDASS
Now in a labor squad at Csillag prison

church must be the church, not an instrument of policy of the state. He did not feel obliged to say anything to his people in support of the government program. The Gospel was his message. It contains the standard by which believers can judge the righteousness of the policies of state.

One thing encouraged Bishop Ordass in the spring and summer of 1948. When he spoke at conferences of the pastors he explained the dangers of his position of neutrality toward the Communist government. He said that if the church stood firm the pastors might lose the financial support they were receiving from the state. Almost all of the pastors agreed that they placed their love of the church above their personal safety.

BISHOP ORDASS was also supported by most of the leaders of the church. In Hungary the Lutheran church is divided into four dioceses. Each has a bishop, but its business affairs are in the hands of a layman-president, usually called the inspector. Each diocese is divided in conferences, and these have a clergyman-president and a layman-president.

When Bishop Ordass was imprisoned the church organization was immediately shattered. The lay-president of the whole church, Albert Radvanszky, had resigned just before the trial. The church secretary, Alexander Varga, also resigned and had been imprisoned. Dr. Albert Kass, a university president who was lay president of a district in the Banya diocese (Budapest) was also arrested on the same charge brought against Bishop Ordass, violation of currency laws.

All other lay presidents went out of office. Paul W. Tomcsanyi, of the Budapest diocese, resigned. Lajos Purgly, of the Danubian conference, escaped from Hungary. Gabor Vladar was kept under close public guard. The deputy bishop of the Banya diocese, Lajos Kemeny, who would be expected to assume the work of Bishop Ordass, resigned in considerable fright and his place was taken by Daniel Benkoczy. Another deputy bishop, Charles Nemeth, resigned also.

THERE WERE MEN who were waiting for this opportunity. They called themselves the "men of the future." Most of them hold positions in the present Hungarian government. Among them is Dr. Ivan Reok, member of the Hungarian parliament, vice president of the Hungarian Medical Association and president of the Hungarian Luther Association. He had been one of the most determined opponents of Bishop Ordass. In March 1949 he was elected lay pres-

ident of the Lutheran Church of Hungary, taking the place of Albert Radvanszky.

A few of the others are: Erno Mihalyfi, Laszlo Dezsery (. . . Communist pastor who told Bishop Ordass that he wants to be secretary of the church), Lajos Simonidesz (. . . who was deposed from the ministry for his part in the Communist uprising in 1918 and who was last year appointed chief Protestant chaplain of the Hungarian army).

Two bishops of the church, Zoltan Turoczy and Joseph Szabo, had tried to persuade Bishop Ordass to make a compromise with the state. If the crisis were for a short time only, they said, it would be well to resist. But Communists may be in control for a long time. Therefore it would be well to make peace, and to save what could be saved of the church's rights. Their position was almost that of some of the German churchmen, such as August Marahrens, after 1933.

A STRANGE MEETING was held on Dec. 8, 1948, in Budapest. It was a synod of the Lutheran Church of Hungary. There was no inspector-general with power to call the meeting. The lay presidents of all the dioceses were out of office. The presiding bishop and the church secretary were in prison. Another bishop, Bela Kapi, had resigned and did not yet have a successor.

Under heavy pressure from the government the synod was assembled, with assurance that the lack of legal sanction for such a meeting would be overlooked. Dr. Zoltan Madi, a college professor, was elected lay president *pro tem*. He and Bishop Turoczy conducted the sessions.

"This church assembly has a difficult task to perform," began Dr. Madi. "A new and obscure way opens before us. I propose that everyone be quiet before God for a few moments and pray for his guidance and grace."

Dr. Madi went on. "This synod was not called as a result of an inner need of the church. The preparations for it are not even worthy of mention. Over all there is a hopeless inadequacy, for there are inexperienced and irregular leaders.

"As we pause at this moment we wish to say that this is a good thing. How good it is now to be released from all human elements. God has done everything and will accomplish all things."

THE BUSINESS before the house was the approval of an agreement with the state. The church affirmed that the state had a legal right to nationalize church schools, including the private boarding schools, with all buildings, equipment, and endowments and real estate from which the schools were largely supported. Teachers in the schools who also served as choir directors or organists in the churches were to be permitted to continue this service for two years.

The church would be permitted to hold its theological seminary, deaconess institutions, two colleges, and other training schools for church workers. Religious instruction would be required in public schools.

Orphanages and other institutions of mercy would be continued under church ownership (but the government has placed its own appointees in actual control). Worship is to be permitted in churches and other appropriate buildings, in homes and in open places. The church press is to be free (and persons approved by the state are on the editorial boards). Bibles and other books may be distributed. Church conferences may be held.

Financial support provided to the church by the government through taxation is to decrease one-fourth each five years, ending entirely in 1968.

The church will offer public prayers for the government of Hungary and will hold services at national festivals. Hymns for such occasions will be included in new hymnals.

THE AGREEMENT was signed Dec. 14 by Bishop Turoczy and Dr. Madi for the church and by Cabinet Minister Gyula Ortutay for the government.

"Through the centuries there has been discussion of this problem of what belongs to Caesar and what belongs to God," said Bishop Turoczy. "Where is the borderline? The Evangelical Church is obedient to Christ's command in this important act.

"If this agreement is not an act of two battling foes, if it is not a business transaction between businessmen, but rather a real and honorable attempt of the church to respect the state and the state to respect that which belongs to the church, then we can work together."

Minister Ortutay replied, "We must remember who was Caesar then and who is Caesar now. Who is the power of the state today? The poor, the workers, the farmers, the people are the power of the state. This is our Caesar. The church has made an agreement with the people's government. . . .

"If the Evangelical Church will work to create love of democracy through her manner of social teaching, we shall never interfere with her religious affairs. On the other hand, we will sweep away all who use the cloak of religion for political purposes."

On Dec. 22 a newly elected bishop, Dr. Lajos Veto, was installed in the Tiscian diocese of eastern Hungary. As Bishop Ordass has refused to resign, the church has hesitated to declare his position vacant.

PEACE AND QUIET have been achieved. The Lutheran Church of Hungary may be fully expected to influence its people to favor policies of the state. For such a time as this may be of some value to the state, the church may be let alone to do its work in its own way. There are some, such as Bishop Lajos Ordass in his cell at Szeged, who believe that the price is too high.

THE ENDURING CHURCH

She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple at Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

LORD MACAULAY'S *Essay on Ranke's History of the Popes,* 1840

THE SECRET OF THE LOCUST BLOSSOM

Two ROWS of stately locusts flanked a country road with homes for birds and honey for bees and beauty and shade for men. Twoscore years they stood intact, answering the winds and the changing seasons with strength and stability and increasing life.

One summer, soon after blossom time, a stroke of lightning tore one of the trees to shreds. Only a stump was left, with a lone small branch, 10 feet from the ground, depending for its life upon a three-inch strip of bark which remained to join it to the roots.

Then, in September, three months beyond its season, this branch, undiscouraged by calamity, put forth a parable of persisting life. Right into the face of winter it thrust a cluster of fragrant flowers.

MORTALS are likely to measure God's work by the spectacular and the catastrophic rather than by His slow and quiet but no less marvelous forces in nature and in history. A tree shattered in the flash of a second impresses us with higher values of power, as if from Beyond. Now that the tough wood was splintered, we paused in awe of the Might that had laid it low.

Yet here in the autumn came this greater wonder. It spoke of God's counterbalance of life within the tree that had stood through the years, pushing its roots deeper and deeper into His good earth and unfolding its leaves as prayers for His sunlight. Only those with eyes to see and ears to hear God in the commonplaces of life could read the secret of that locust blossom in September.

TOO OFTEN, especially in Lent, we are so driven with fears for the future and so preoccupied with "laying again a foundation of repentance from dead works" that we speak as if death were stronger than life, and forget that other Scripture which bids us "press on unto perfection" (Heb. 6:1).

Repentance is indeed indispensable. But it is only the first step. To be healed we must keep our lives open to that work of God which, though less spectacular than the lightning of his judgment, is going to continue for ages on this earth of His, after our power-mad dictators have strutted their little day.

Sharing in God's creation, the men of Christ have a remedy for the world as well as a diagnosis. In season and out of season they put forth blossoms and produce much fruit for the healing of the nations.

RAYMOND T. STAMM

As the churches come to know better the practical problems which Christian citizens have to face and the lines of action in which they may become engaged, the churches in turn will be better able to minister to the actual needs. They will be better able to show, to each and to all, that Christ is indeed the Way, the Truth and the Life. As Christ is so revealed, He will draw all men unto Him, and that supreme loyalty will provide the unifying force which otherwise men seek in vain.

JOHN FOSTER DULLES, *The Church and International Disorder*

Personal Problem Clinic

Sex

I am a teen-age girl with a problem which is hard to tell anyone. . . . You said in your column that the teen years are a time of conflict between childhood traits and those of advancement toward adulthood. Would a normal girl of 16 have sex impulses? I read in a book that this shows weakness of character or moral ideals. I am ashamed to look at nice boys in school because I feel that this is a filthy state of mind or some mental illness. I read also that this can be cured by medical advice. It is not that I have had anything to do with any boy; I have these impulses within myself.

Sex is an inherited and natural part of the human make-up, just as are other bodily and mental powers. It is divinely designed, God-given, and good, as are other human functions. It has two major purposes: 1) perpetuation of the race and 2) expression of devotion between marriage partners and binding them in closer loyalty. Sexual impulses, mental images, and ideas are to be expected—they happen to everyone. There is no reason for anyone to be ashamed of sex, except in its misuse. Books of the type to which you refer are unreliable—they may do much harm.

Every normal human being experiences sex impulses after puberty (12-15 in girls, and 13-16 in boys). This urge varies in strength from one person to another. On an average it is stronger in males than in females, though there are decided exceptions to this statement. There is great variation within the same sex. In some persons it is very weak, while in others it is so strong as to present a difficult problem.

The occurrence of impulses, ideas, or mental pictures is not in itself a reason for worry. The important matter is how we deal with our sex nature. It needs to be controlled and guided in line with Christian ideals, along with all the rest of our nature. Sound information and understanding will yield real assistance. Read *Teen Days,* by Frances Strain; *Attaining Womanhood,* by G. W. Corner, or *Growing into Manhood,* by Roy Dickerson.

This question points to the fact that many boys and girls, young men and women, have been left without the guidance and information which they need and deserve. Parents have a real duty to perform, but many of them are handicapped by the fact that they were never given much information or help in the days when they most needed them. Sex education ought to begin early and continue stage by stage up through the teen years, covering the areas of facts, attitudes, and ways of behavior. Church and school also have an obligation, but parents are in the most strategic position to perform this duty. Fathers and mothers, however, may need considerable help, and the church ought to provide it.

Beyond an understanding of sex, young people will find real help in a live Christian faith, the experience of worship, and participation in Christian service. The Christian principle of the sanctity and value of human personality, and the fact of a divine-human partnership will strongly undergird the thought, attitudes, and actions of all people in dealing with the sex problem and other issues which involve right and wrong behavior, if they are put to work. Understanding and Christian ideals are a powerful combination.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa. Letters from readers are edited so that identity of the authors is concealed.

WHEN THE FAMILY WORSHIPS TOGETHER

A guide for a half-hour of home devotions

The King Rides into the City

ALL GLORY, laud, and honor
To Thee, Redeemer, King;
To Whom the lips of children
Made sweet hosannas ring.

Mr. Dupreese nodded his head in a satisfied way so that the boys and girls knew that they were singing just the way he wanted.

"Now if you sing that well in the processional on Palm Sunday morning, everyone in the church will feel the praise right in their own hearts."

He stopped and peered at them over his glasses. "Would you write a song as triumphant as that if you were in prison?"

"Depends on *why* you were in prison," said Jerry Arnold.

"Good boy," said Mr. Dupreese. "It all depends on why. That's right. Well, the good bishop who wrote the words, Theodulph of Orleans, wasn't in prison because he was an evildoer. We're sure of that. He was suspected of conspiring against the king of his country, and pop! There he was in prison.

"THERE IS A LEGEND that he wrote this hymn in prison and trained a choir of boys to sing it. When the king was riding into the city the boys stood by the gate and sang the hymn. The king stopped, listened, and asked who wrote the song. 'Theodulph,' was the answer. 'Theodulph could not write a hymn like that if he were a traitor,' said the king, and ordered that he be set free. A very sensible man, the king!"

"But Theodulph was thinking of a greater king than Louis and of another procession. Tell us about it, Sally," and Mr. Dupreese nodded his head at one of the older girls.

"Jesus entering Jerusalem," she answered promptly. "He was riding on a donkey, the sign of one coming in peace. The people and the children waved palm branches and sang hosannas."

The people of the Hebrews
With palms before Thee went,

repeated Mr. Dupreese. "That was their way of praising Jesus. This is ours:

Our praise and prayer and anthems
Before Thee we present.

"WHEN WE SING this hymn on Sunday morning, remember, we are bringing our praise to the King."

READ THE story of Jesus' triumphal entry: Matthew 21:1-11.

SING THE same story in the hymn, All glory, laud and honor (Common Service Book, 86).

All glory, laud, and honor
To Thee, Redeemer, King;
To Whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One!

WHEN WE PRAY let us picture in our minds the scene of the crowd rejoicing to see Jesus coming. Let us think of Jesus as our King.

New Life for the Christian

By JOHN SCHMIDT

Verses for study this week are Romans 6:1-10

If God gives his righteousness as a free gift to sinners who throw themselves on his mercy, what becomes of moral earnestness? Paul had to face this question from two sides.

It was asked gleefully by Gentile Christians who had only recently begun to see any relation between religion and morality. It was asked accusingly by Jewish Christians who thought Paul's teaching encouraged immorality.

Paul answers these objections, as he always does, by going to the heart of the matter. His doctrine of sanctification is, in a sense, secondary to and dependent upon his doctrine of justification, but it still possessed primary importance. The habit of sin cannot coexist with faith.

That is not to deny that it has existed in men who had faith. As we shall see later, no man is wholly a man of faith, that is, a Christian. That is why pious men of a later age could sell other men into slavery and why we too are often complacent with social evils.

Paul takes seriously the idea of a corporate personality he discussed in Chapter 5. To believe is to be in union with Christ. To be "in Christ" is identical with being a Christian. In this chapter Paul therefore lays emphasis upon the objective fact of God's act (Christ is mentioned 19 times in 23 verses). Later he presents a psychological (Chapter 7) and then a theological (Chapter 8) analysis of the believer. It should be noted that his answer to this moral problem does not consist in moral exhortings, but in religious recollections. He opposes falsehood with "You are," rather than with "You should."

The objective act of God is clearly seen in the objective sacrament of baptism. This initial sacrament separates the Christian from sin. "We . . . are dead to sin." Since baptism is "into Christ," it brings the believer to new life in him. Here baptism is neither an act of magic nor an empty symbol.

That is why, as Luther says in his *Small Catechism,* this sacrament is both a completed act and a continuing act. It cannot be separated from the living of the new life which it confers. Through this sacrament men are united with Christ, in more than the relation of confession and obedience. The power and nature of the risen Lord are given his followers.

It is "his death" that accomplished our deliverance. And when men are baptized in his Name they really share in that death. (In Jesus' own teaching we find also this association of baptism with his death. Compare Mark 10:38 and Luke 12:50.) The descent into and ascent out of the water furnished a natural illustration of the crucifixion and resurrection of Jesus. Through faith the believer likewise dies (to sin) and is raised up (to holy living).

Our Lord's resurrection showed clearly the splendor of his Father's power. The new life of the believer is a similar revelation of God's glorious nature of grace. This life is a miracle of grafting, for "we have been grown together" (compare 11:17 where the

reference is to a grafted branch united into the tree) into Christ.

Paul insists that this is no pleasant but empty figure of speech. The believer shares the whole Christ. Then he shares his death and his resurrection. Such faith makes moral living possible, reasonable and necessary. Its possessors are "dead indeed unto sin" (verse 11) and therefore those in whom the righteous requirement of the Law (8:4) is fulfilled.

Verse 6 draws a reasonable conclusion from this fact of vital union. Our self-centered, rebellious "old man" was crucified in the great sacrifice of Christ which we accept in faith. To accept that Cross is to die to sin. (This should not be confused with the "taking up your cross daily" of the Gospels.) The body of which sin has taken possession is "destroyed."

That English word is too decisive. The old nature has suffered its death blow, but it still struggles to retain its mastery, as Chapter 7 will show. In this verse, again, sin is personified as a cruel slave master from whose power Christ delivers.

PAUL CONTINUES with a new, though related illustration. Death cancels all obligations. Physical death places one beyond reach of the law. Something similar occurs in the realm of the spirit for those who die to sin. Those who have died with Christ are free from any claim made by their old masters. The owner brings into court a claim for his escaped slave. But when evidence is presented that the slave has died, his suit is dismissed. In still another way is this true. Sin desires that man die—and he has. Sin's claim is ended.

Yet, Paul points out quickly, we are not only dead, for our Lord lives and we "shall also live with him" (verse 8). The future tense hints that the Apostle is thinking of that life which lies beyond the grave. In common with other New Testament writers, he knows of no sure basis for faith in a future life except the Lord's resurrection. They indulged in no wishful thinking about the natural "immortality of the soul," as Plato did. "Christ . . . raised from the dead" was the foundation of their hope. But even here and now we have this new life.

When the Son became man, he came under the dominion of death that had reigned since Adam. This was part of his voluntary humiliation for us. But when he died, his debt to death was paid in full. "Death hath no more dominion over him." Since he lives in the believer, the Christian also lives a life that is untouchable by death.

AS BOTH Priest and Sacrifice, he died unto sin "once and only once" (for so the word must be translated; compare Hebrews 9:12, 26, 28). How striking the contrast to the oft-repeated sacrifices of Jewish ritual and to the so-called "bloodless sacrifice" of the Roman mass. Onceness is an essential aspect of Christ's sacrifice. Ever since, "He liveth unto God," in undisturbed fellowship. And we share both. God's judgment falls upon the baptized in the death of Christ. His creative power recalls them to life with Christ.

All this is a reality, a basic fact of God's doing. Yet it is an actuality for the believer only in so far as he is "in Christ." To the extent that the "old man" continues to live in us, this is mere idle talk. That is why Paul cannot leave it here. God's dealing is not just *for* us but *with* us. It can be a reality for us only when we exercise faith, when we "reckon" ourselves to be dead to sin and alive unto God.

ACROSS THE DESK

Next Sunday, April 10, is Palm Sunday, next to Christmas the most joyous Sunday in the Christian year. For our Lord himself it must have been a festival, despite the darkening clouds of his coming self-sacrificing at Calvary. To an unusual extent children had a part in the day's manifestation of the Messiah's royalty. A very slight exercise of one's imagination enables an eager listener to picture the scene in the streets of Jerusalem. Hosannas of the crowds were no doubt reflected by the singing of the little ones.

There is much in the significance of our Lord's discourses when he and his disciples were assembled in an Upper Room which conforms to the most serious customs of the Chosen People and for which human reasoning has no explanation. There is instead an exercise of unquestioning faith such as children often exhibit to a baffling degree. They are the real literalists in this mortal regime.

It is true that children are easily deceived and often misled. Thus an evil-doing world takes advantage of their faculty for believing. But it is the misfortune of the grownups that contacts with the world harden our natures and thus rob us of the capacity to receive and respond to the thrills of the divine presence.

Sincerity was one characteristic of the first and only public entry into the Holy City of the Promised One. And it cannot be denied that some remnants of the first Palm Sunday's hosannaing have continued until the present day. You must seek the evidences of this mystifying capacity for the spiritual among the grandchildren of a wearied older generation. Among them is the urge to sing Hosannas.

Confirmation day

By the authority of the Year Books of the ULCA, the one for 1949 in particular, Palm Sunday will date the "Confirmation of approximately thirty thousand catechumens." The total of accessions by confirmation reported by the parochial reports for 1948 was 36,972. But some of these were received on Whitsunday. It is something of an anomally that despite the increased educational emphasis by the Church through its Parish and Church School Board, the Board of Publication and auxiliaries from which pastors receive co-operation, the number of confirmands has not greatly increased during the past decade.

An outstanding cause of the apparent lack of response to the multiplied facilities which the pastor can use for the instruction of his applicants for confirmation is the greatly decreased birth rate in the families of the United States. We venture the assertion that congregations have an obligation to emphasize the growth of families, even though roomier dwelling houses and fewer non-essentials are thereby advocated.

We noted a speech recently released by the President of the United States in which he mentioned various improvements in "our economy," but omitted all reference to the lack of children in the average American family. Perhaps that objective is not a duty for performance of a nation's chief executive, but it has much to do with the realization of several allied improvements.

—NATHAN R. MELHORN

When Science Meets Religion

The Road to Reason. By Lecomte du Nouy. New York: Longmans, Green. 254 pages. $3.50.

Road to Reason deals with that "middle road . . . on which both science and religion can meet and work together for the creation of a spiritually and physically perfect man."

Admirers of the author's *Human Destiny* heard of his death in 1947 with a sense of personal loss. We had hoped that he would be our mentor for even profounder things. The brilliance of his glowing mind, cast upon dark places, gave us insights which made us long for more as blind men long for light. Here was a reverent scientist who deserved the title of genius and yet could make us understand at least a little. We must be satisfied with this which, originally written seven years earlier, can well serve as an introduction to *Human Destiny*.

The book deals mostly with the calculus of probabilities, the concept of entropy, the doctrine of anti-chance, and the philosophy of finalism. Its purpose is to reinforce our sense of responsibility against the skepticism of materialism and determinism. The universe did not just make itself; it has a goal; we are significant.

Two types of persons will find "meat" between these covers: men and women who want to taste what a reverent scientist thinks about things; and persons who, working in the field of science, crave intimations of a spiritual interpretation.

Either type of reader may know that he is under competent guidance for du Nouy, Paris-born in 1883, came out of a distinguished ancestry. He began in politics, turned to writing, and later worked with such scientific stars of the first magnitude as Pierre and Marie Curie and Alexis Carrel.

RALPH D. HEIM

Gettysburg, Pa.

Reformation in England

Henry VIII and the Reformation. By H. Maynard Smith. Macmillan. 480 pages. $8.50.

Henry VIII, an "inspired opportunist," carried through a revolution he had not planned and rejoiced in finding himself an autocrat. A master of dissimulation, he found moral and political reasons for every move and sought to prove his "pious zeal for the purity of the faith and satisfy his predatory instincts at the same time."

So great was his conceit that he had no doubt that he was qualified to crush Luther by his learning and teach canon law to the Pope. No one was safe under Henry, for a tyrant never feels safe himself.

Luther exerted a motivating influence in England, according to the Anglican author of this well-written account of an era when courageous affirmations of faith often led to martyrdom. Not only was Bible reading associated with his revolutionary teachings, but when the question was raised at the universities, "who has changed everything?" the answer was clear —Martin Luther. Even Henry admitted that Luther had told the truth in revealing the errors and vices of the clergy, adding, "if he had not attacked the sacraments everyone would have followed him." English reformers frequently turned to Wittenberg, "the common asylum of all the prophets." The prologue to Tyndale's *New Testament* paraphrases Luther's views of the relation of the Law to the Gospel and of faith to works. Much of Cranmer's litany was derived from Luther.

Canon Smith's summations are thoroughly documented. With the painstaking persistency of a placer miner, he extracts revealing statements from key churchmen and political figures and appends penetrating conclusions. Scholars and uninitiated alike will welcome his expert guidance along a much traveled road.

Greenville, Pa. ROY H. JOHNSON

LETTERS
TO THE EDITOR

Doesn't Want Eucharistic Prayer

SIR:

The article "We Need the Eucharistic Prayer" by Judge Henninger in the March 16 LUTHERAN evidently indicates that the period of silence requested by the Commission on the Liturgy is over and that the "open season" is on. It's too bad that the first shot misfired so badly. As the delegates to the Philadelphia convention plainly indicated, we neither need nor want the Eucharistic Prayer.

In the first place, the Commission on the new Common Service Book was never empowered to create a new liturgy to please themselves. Their task was to correlate the existing liturgical forms in order to arrive at one which would be mutually acceptable to all co-operating Lutheran bodies. The "Eucharistic Prayer" is not a part of any Lutheran liturgy in use in America.

Secondly, as Judge Henninger unwittingly points out, the "Eucharistic Prayer" commits a grave and remarkable error when it attempts to inform God about what's in the Bible. Surely God knows that Jesus took bread and blessed it. Must God be told it over and over a million times in a liturgical prayer? If so, would it not be fully as logical to include the Gospel for the Day in the prayer?

3. The Judge states that nowhere in the Communion Service do we give thanks to God. What of the Preface, the Proper Prefaces, and the Sanctus? When the Minister says, "Let us give thanks unto the Lord our God," the congregation responds, and the subsequent prayer which is spoken and sung is indeed a prayer of true thanksgiving, praising God and acknowledging His blessing. The blessing we ask of God on food we consume for our physical sustenance often does not include the words "We thank Thee," but rather asks God's presence and acknowledges His goodness. The same is true of the present Communion Service.

4. Lengthy prayers tend to become meaningless and even boring to a congregation through frequent repetition. The proposed Eucharistic Prayer is long and needlessly wordy. The very terseness of the present Words of Institution gives them added drama and meaning. The Lord's Prayer, for instance, owes much of its value to the fact that it is a marvel of brevity.

We ought to remember above all that prayers are not addressed to a congregation, nor are they periods of instruction to appease the ignorance of men. They are spoken to God.

The present Words of Institution are not a prayer. The Minister turns to the altar both for the practical purpose of elevating the elements, and also to identify himself with the congregation which vicariously joins with him in the words he speaks and in the consecration of the bread and wine to the purpose for which they are to be used.

Most of us do not oppose change, nor are we prejudiced to the extent that we refuse to accept a practice merely because the Roman Church uses it in its liturgy. In the case of the Eucharistic Prayer, however, the Roman Church gives it a meaning far different than we would want to convey. That very fact ought to give us pause, lest, as someone suggested at Philadelphia, the time come when we'll need another reformation!

ALBERT P. STAUDERMAN

Teaneck, N. J.

Wanted

SIR:

I am eager to secure Volume I (1931) and Volume 2 (1932) of the *Christmas* annual published by Augsburg. These are out of print but some of your readers might have copies which they no longer want.

SISTER GEORGIA M. BUSHMAN

Philadelphia

Christ Church, N. Y., victim of progress, but first Lutheran church built on the Lower East Side in 40 years.

First in 40 Years

The dedication of Christ Church's new building at 355 East Nineteenth Street in New York City last month marked completion of the first Lutheran church to be built on the lower East Side in 40 years.

The old Christ Church, which stood on 19th Street, was torn down in 1946, the innocent victim of New York's newest housing project, Metropolitan Life's Stuyvesant Towne. During the period since, Christ congregation has worshiped in an auditorium on 14th Street.

Participating in the dedication March 20 were: Pastor Henry C. Offerman, pastor for the past 14 years; Dr. Ernest J. Mollenauer, of St. John's Church, Christopher St.; Dr. George F. Saunders, of Trinity Church, West 100th Street; Dr. John H. Sprock, Epiphany Church, The Bronx; and Dr. Samuel Trexler, first president of the United Synod of New York.

Although the original goal of $150,000 to cover cost of the new church has been subscribed, members of the congregation have discovered that $20,000 is still needed to complete the building, due to rising costs of labor and materials.

In its 80-year history, the church has had only two pastors, Dr. George U. Wenner, who founded the congregation above a blacksmith shop on East 14th Street and served the pastorate 66 years, and Pastor Offerman.

FLC Convention

The Federation of Lutheran Clubs, an international intersynodical organization, will hold its annual convention in Cincinnati, O., April 22-23. Information on reservations can be secured through the secretary, Herman A. Polack, 1836 Euclid Avenue, Cleveland 15, O.

Bethany Rededication

Members of Bethany Church, Montoursville, Pa., who attended the rededicatory services on April 3 saw for the first time their new mural *The Blessing Christ* (SEE COVER) recently completed by Ralph Pallen Coleman, Philadelphia artist. Response was as enthusiastic as Pastor David C. Burnite had hoped.

The service was the climax of a program of expansion and improvement started last May, when ground was first broken for an addition to the Sunday school—first phase of the remodeling program.

Each of the school's departments now has adequate space for future expansion. Remodeling has proved so effective that a new building could not have produced more changes. During the first stages of the renovation, the membership attended Sunday school in local halls, worship services in a Presbyterian church. Last fall, at Homecoming Day, the first floor of the improved structure saw service, while work on the upper floor continued.

A new lighting system has been installed, as well

as a modern heating plant. Radiant and baseboard heating has been provided. A second floor addition makes available a church office, pastor's study, church council chamber and choir rooms.

The old vaulted ceiling has been replaced with a level one which provides better usage of the indirect lighting system. The original organ has been rebuilt, the choir has been enlarged to provide room for 33 persons.

Participating in the service early this month were: Central Penn President Dwight F. Putman, Susquehanna Conference President Herman G. Stuempfle, Williamsport District President E. Raymond Shaheen.

Briefly Speaking

Recently, 10 new members were received into First Church, Leechburg, Pa., by Pastor W. F. Pfeifer, Jr. All of them were related—father, mother, three brothers and their wives, a daughter and her husband.

A free one-year subscription to THE LUTHERAN is being offered as first prize to the person submitting the best "better name" for the official monthly publication of the Synod of Ohio, currently titled just that—*The Synod of Ohio.* Entries are to be mailed to the Rev. E. Rudolph Walborn, Editor, The Synod of Ohio, 20 South Third Street, Columbus 15, O.

In the past two years, benevolent giving among the 235 communicant members of Immanuel Church, Lake Geneva, Wis., has increased 853 per cent! Pastor C. H. Meyer says most of the credit is due Councilman Allan Yakes. Sixty new adult members have been added in the past 12 months, the congregation has started a building fund, has upped the pastor's salary $1,000 annually.

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PRESIDENT CROMER
. . . back to Hickory

Cromer to Lenoir Rhyne

Dr. Voigt R. Cromer, president of the North Carolina Synod, has accepted a call to the presidency of Lenoir Rhyne College, Hickory, N. C., effective July 1, 1949, and will submit his resignation to the synod at its annual convention in Winston-Salem April 26.

Dr. Cromer will succeed Dr. Pleasant Edgar Monroe, who retires this June after being with the institution more than 25 years. During Dr. Monroe's tenure the college expanded in enrollment and greatly enlarged its material equipment.

Lenoir-Rhyne was founded in 1891, now has an enrollment of approximately 850 students with 50 instructors on the faculty. Prior to World War II the enrollment was about 500 with 28 full-time instructors. It has a 25,000-volume library, a $700,000 endowment, assets close to $2,000,000, and operates on an annual budget approximating $400,000.

A native Tarheel, Dr. Cromer was educated at Lenoir Rhyne College and Southern Seminary, graduating in 1925 and 1928 respectively. He has degrees from Lenoir Rhyne, University of South Carolina, Southern Seminary and Hartford Seminary, the most recent, a doctor of divinity from his alma mater.

He has served pastorates in Summerville, S. C.; Lincolnton, Concord and Hickory, N. C. Since he left Holy Trinity Church, to head the North Carolina Synod in 1947, his call to Lenoir Rhyne will bring him back to Hickory. The synod maintains a president's home in Salisbury.

Dr. Cromer has been active in the work of his synod and of the United Lutheran Church. He has served as secretary of the Southern Conference, president of the Western Conference of the North Carolina Synod; was president of the Southern Seminary Alumni Association, and a member of the board of trustees of Lenoir Rhyne from '36 through '47. He served on the executive committee of North Carolina Synod, the ULCA Knubel-Miller Lecture committee, and the ULCA allocation commission. Currently he is on the Board of ULCA Social Missions, the ULCA Commission to the Federal Council, and is a Commissioner of the National Lutheran Council.

He was named to head the North Carolina Synod in 1947 and was installed by the retiring president, Dr. J. L. Morgan, in St. John's Church, Salisbury, on July 6 of that year.

Carthage Obtains Titles

Carthage College recently acquired a $90,000 addition to the campus—titles to 21-apartment units in Collegeville.

Used for the past three years to house veterans and their families, these units were originally loaned to the college by the Federal Public Housing agency.

The same policies, says Carthage President Erland Nelson, that were in effect when title to the properties was retained by the government will continue to be enforced.

Never Said "Uncle"

Early last month, Wagner College debaters were on their way to a highly successful season (THE LUTHERAN, *March 23*). Only Gettysburg College and the Eastern Invitational Debate Tournament in Brooklyn remained.

By month's end, the perfect record was still intact. The battle of Gettysburg had been won, the Brooklyn tourney produced Wag-

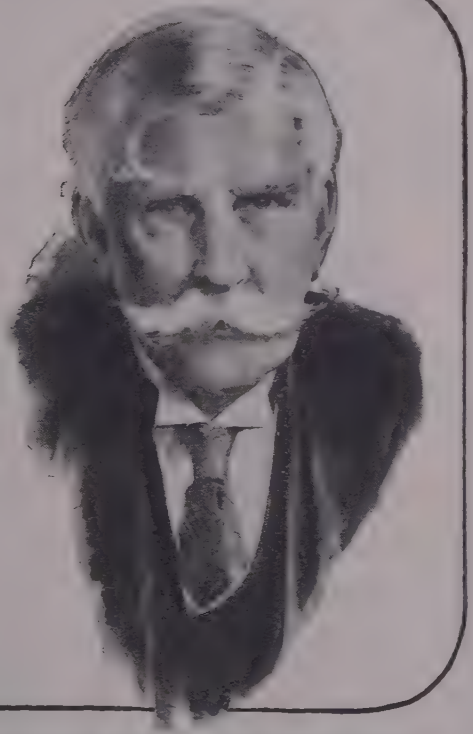
ner successes over Lehigh, St. Peter's, Rhode Island and Temple.

Credit for the Wagner string of victories went to Vincent Baxter, Staten Island, and Omar Gjerness, of Wisconsin, who debated —largely on the affirmative —the question "Resolved, the Federal government should give financial aid to higher education."

Judges in the Brooklyn debates classed Gjerness *fourth*, Baxter *eighth* in a field of 130 debaters in the tournament. Wagner's history professor, George Giesemann, coached the winning combination.

MR. JUSTICE HOLMES

His first "law book" was the family Oxford . . . from it his mother read to him when he was young . . . from it came his basic ideas of law and ethics . . . and for ninety years it was inseparably linked with the great moments of his life.



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Over 30 Commitments Are Obtained During Macon Mission's Campaign

By Dewey L. Heglar

Georgia-Alabama

The Church of the Redeemer, Macon, Ga., received a total of 32 commitments as a result of the Visitation Evangelism Program. At the February meeting of the Women's Missionary Society it was decided to organize a circle to meet in the evening. After personal visitation 20 women enrolled, doubling the membership.

The most inspiring new gift book for the Easter season is this tender story of one woman's journey through fear and doubt to find peace within herself, and with her God.

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THE WESTMINSTER PRESS

Christ Church, Cullman, Ala., has installed an electric organ and a memorial baptismal font in the church, and a forced air stoker and an electric hot water heater in the parsonage, and reduced the indebtedness to $1,000.

Ascension Church, Savannah, Ga., has repaired the roof and all outside woodwork of the church building, and repainted the steeple, at a cost of $3,500. Through the gift of a member the church offices were refurnished with three desks, two typewriter tables, and 10 chairs. With a 1949 quota of $1,188.30 for Lutheran World Action, $1,700 has already been paid into the synodical treasury.

Redeemer, Atlanta, the Rev. John R. Brokhoff pastor, recently held a wedding reunion service at which four couples were given special recognition. They were: Mr. and Mrs. J. E. Line, married 61 years; Mr. and Mrs. W. B. Correll, Sr., married 59 years; Mr. and Mrs. E. J. Conover, married 54 years; and Mr. and Mrs. L. F. Taylor, married 52 years. During the service Pastor Brokhoff pinned an orchid on each of the ladies. During the past two months the Sunday school has added 38 members.

The Macon County parish, which has never owned a parsonage, has bought one at a cost of $4,000. It has been repaired and renovated at a cost of approximately $2,000, and the new pastor and his wife, the Rev. and Mrs. Lloyd H. Seiler, have moved in, having been called, full time, without any financial aid from the Board of American Missions or synod.

Cairo Lutherans Start Kindergarten And Plan Expansion Almost at Once

By William H. Swarbrick

Illinois

Cairo—The only kindergarten in this city of 15,000 population has been established by Immanuel Church. Sixteen youngsters have been enrolled, seven have been turned away since Christmas because of present lack of facilities. With a parish house scheduled to

be built this spring, the congregation and Pastor Harry F. Coder hope the school will then be able to expand.

Various denominations are represented in the kindergarten, there being even one Jewish child who takes great delight in singing her new song, "Jesus loves me, this I know." Although the school uses the church's facilities, it is self-supporting through tuition. The teacher is the pastor's wife, Mrs. Coder. The school, open from 9.00 to 11.45 A.M., five days a week, is for children ages 3 to 5.

A charter for cub scouting was presented to Immanuel congregation Feb. 27 by J. R. Hickman, member of the church and president of the Delta Council of the Boy Scouts of America. The congregation is sponsoring a newly organized cub pack.

DISPLACED PERSONS are on their way to southern Illinois. Immanuel Church, Cairo, is in the vanguard in this respect with three families soon to arrive. At Mt. Moriah Church, Anna, Pastor William Swarbrick reports two families coming. At St. John's Church, Post Oak-Campbell Hill, Pastor Hans Ludwig Wagner says one family is coming. These three congregations are expecting to be able to resettle additional families later.

Eight of the 30 congregations in Southern Conference met the double apportionment last year. They are: St. James', Vandalia; St. Mark's, St. Louis; Reen Memorial, St. Louis; St. Paul's, Olney; Trinity, Olney; Zion, Mt. Carmel; Redeemer, Centralia; and Mt. Moriah, Anna. Most of these report having pledged themselves to meet the same goal in 1949.

Four other congregations went far beyond the basic apportionment. They are: Unity, St. Louis, 198 per cent; Immanuel, Cairo, 186 per cent; St. James', Olney, 184 per cent; and First United, St. Louis, 176 per cent.

Four congregations made the full basic apportionment. They are: Mt. Calvary, DeSoto; Salem, Jonesboro; Faith, St. Louis; and First, Murphysboro. The conference reached 96 per cent of its LWA quota.

BOTH the interior and exterior of Zion Church, Mt. Carmel, have been redecorated. Acquisitions include: new lighting fixtures, new altar cloths, and 75 new Christian Youth Hymnals.

A COUPLES CLUB with an initial attendance of 34 has been organized in Reen Memorial Church, St. Louis. The church school is offering scholarships to Camp Lu-So-Co to those of its young people who meet the requirements of attendance, classroom work, etc.

THE 25TH ANNIVERSARY of the pastorate of Dr. William J. Boatman at First Church, Murphysboro, was celebrated on March 6-

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7. Participating were Pastor Boatman and Dr. F. M. Hanes, president of the synod.

THURSDAY is Church Night at Trinity Church, Kirkwood, Mo. Auxiliary organizations, choir, council, church school board, etc., meet on Thursdays during the month, thus making the congregation "church conscious" on those nights.

THE FIRST PRE-LENTEN RETREAT for pastors of National Lutheran Council churches of southern Illinois and St. Louis was held at Gethsemane Church (Augustana), St. Louis, Feb. 23. Principal speaker was the Rev. Harmon J. McGuire, president of the Illinois Synod.

THE CAMP COMMITTEE for Camp Lu-So-Co, the NLC southern Illinois church camp, met in Faith Church, St. Louis, Feb. 22, to lay plans for the next camp season, June 20–26. For the first time, a member of the Parish and Church School Board will be on the camp staff this year to teach leadership courses. The camp fee was reduced to $12 for the week.

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Jersey Churches Show High Interest In Organization of 33rd ULCA Synod

By ALBERT P. STAUDERMAN

JERSEY CITY—Spring meetings of all New Jersey ULCA conferences will be enlivened by a joint report made by the three synodical presidents whose groups are contemplating the formation of a New Jersey Synod, to become the 33rd constituent member of the United Lutheran Church.

New Jersey

Although no official report has been released, the ways and means committee has met frequently during the winter months. Led by Dr. Edwin H. Knudten, chairman, a constitution has been drafted. Response from congregations is said to be "very encouraging." If all eligible New Jersey congregations choose to unite with the new synod, it will have a total of 134 congregations, a membership that will rank ninth among the synods of the ULCA.

ANOTHER of the building operations on this territory was brought to a successful conclusion when Reformation Church, West Long Branch, dedicated its new chapel. Participating were Pastor Paul Alberti, Dr. Fred R. Knubel and the Rev. Eugene Kreider.

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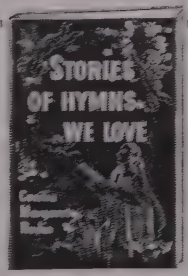

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Church, Ridgefield, for 10 years, started work at St. Paul's, Linden, March 1.

THE REV. ERWIN GIETZ has resigned as pastor of St. Paul's Church, Bayonne, to accept a call to Kingston, N. Y.

HOLY TRINITY CHURCH, Elizabeth, will have a new pastor when Carl Uehling is graduated from the Gettysburg Seminary in May.

The Rev. Erwin Mueller was installed on Feb. 27 as pastor of St. John's Church, West New York, in a two-and-a-half hour ceremony that included four sermons, two in German and two in English. The presence of Synod President F. R. Knubel and Conference President Barkley marked the first time in more than 30 years that the congregation had officially acknowledged its ties with the church. An overflow congregation attended the service, indicating a bright future for Pastor Mueller in his new work.

THE REV. WALTER MORTEN, former Navy chaplain, was installed pastor of Zion Church, Long Valley, on Jan. 16, by the Rev. Robert Barkley, president of the New Jersey Conference; the Rev. Robert Weiskotten of Richmond Hill, N. Y.; the Rev.

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THE REV. HAROLD HAAS was installed pastor of St. John's Church, Jersey City, on Feb. 27.

EXTENSIVE renovations have been completed by St. John's Church, Union City, to protect the stained glass windows in the sanctuary.

PROPERTY, including a stone house, has been purchased by St. John's Church, Englewood, as a future site for their church building. Pastor David C. Smith will use the house for a residence in the near future.

TRINITY CHURCH, Hudson Heights, recently dedicated a set of 25 memorial carillonic bells. Pastor John Wagner preached a dedicatory sermon on "Listen for the Overtones." A brief recital is played each Sunday before the service.

A project to purchase a resuscitator for the nursery and maternity ward of the Lutheran Memorial Hospital has been undertaken as a missionary endeavor of the State Luther League. Cost will be about $250. Many leaguers, guests of the hospital at its open house recently, were deeply impressed by the work being done.

Another organization of important social service is the Lutheran Welfare Association, headed by the Rev. Carl Futchs, which has again been recognized as the only Protestant adoption agency in northern New Jersey.

A STATEWIDE RALLY for all Lutheran youth is to be held at Emanuel Church, New Brunswick, Apr. 24. The Luther League of New Jersey in co-operation with the youth groups from Pennsylvania Ministerium and Central Penn Synod congregations in the southern part of the state are joint sponsors.

CENTRAL DISTRICT Luther Leaguers met at St. Paul's, Linden, to hear Miss Olga Bendix, of Teaneck, speak on "Home Missions." Bergen District, meeting at St.

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John's, Englewood, heard Pastor Harold Haas speak on "Christ Challenges Youth to Face the Future." Shore District met at Atonement Church, Asbury Park, and saw a film depicting the life of Nurse Clara Maass.

GUEST PREACHERS during Lent at St. Paul's Church, Teaneck, included Dr. Paul C. Empie, executive director of the National Lutheran Council; the Rev. Harold C. Letts, Secretary for Social Action of the Board of Social Missions; and the Rev. Edward Stauderman, father of the pastor, the Rev. Albert P. Stauderman. With a church seating only 200 and average attendances well above the 300 mark, the congregation has installed a complete public address system to help provide for the overflow pending the possibility of erecting a new church building.

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Amsterdam Congregation to be Host To Eastern Conference on April 25

By Luther S. Straley

New York

Albany—The Eastern Conference of the New York Synod will meet in Trinity Church, Amsterdam, April 25. Unique event of this year's meeting will be the dinner to New York Synod President Frederick R. Knubel.

Following the Holy Communion service, at which Pastor Franklin L. Jensen, of Schenectady, will preach, the delegates will get down to the business of the conference, will hear reports on higher education, evangelism, DPs, home missions and the rural church.

In his report to the conference, released this month, the Rev. Luther S. Straley, president, referred to the statement of the ULCA Committee on Faith and Life to the Philadelphia Convention: ". . . permanent advancement in attendance, education, stewardship, evangelism, social missions, etc., can be hoped for as the Church succeeds in invigorating the inner life and faith of its members. The church at large," said Pastor Straley in his report, "and the synod, do not merely point out this truth to us; they make every overture to quicken our action. This is evident in every department, in every board, in every agency. We, as individual pastors and laymen, are indeed grateful for this assistance; we recognize that we are not being belabored by a top-heavy administration to make bricks without straw, but besought by our own consciences to give the best account of our ministry and stewardship. And here we ought to be mindful that the program of lengthening the ropes and strengthening the stakes is not the prerogative of the administration, but of the people. The ideal situation of course, would be one in which the administration was kept busy spending the money instead of raising it, to refer to just one phase of the Church's life. The only real advancement that can be made

in any direction is therefore dependent upon the 'inner faith and life of the members.' As pastors and leaders in the congregations we have a big responsibility.

"Not a few of us, I take it," continues the report, "are caught between the upper and nether millstones of the vision of our leaders who have a clear conviction about

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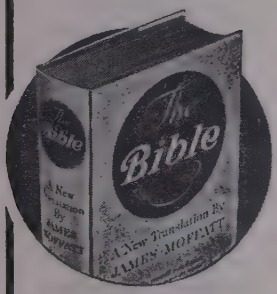

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Charged with streamlining the work of the convention is Pastor Frank Lawrence Gollnick, Kingston, conference secretary.

THE PARISH of St. Paul's, St. Johnsville, and St. Mark's, Crum Creek, recently purchased and dedicated a residence for Pastor Clifford E. Butterer. A pipe organ was installed in the St. Johnsville church, following chancel alterations.

ST. PAUL'S CHURCH, Rensselaer, is raising funds for the erection of an educational unit. Fifty children are enrolled for weekday religious instruction on one hour of released time weekly. A gift of a slide and filmstrip projector instituted a new departure in the educational program.

"1,000 HOURS AT HARD LABOR"—not a sentence in a criminal court, but the voluntary contribution of the men of St. James', Gloversville, in the task of revarnishing Sunday school rooms and the church floor. The congregation has recently expended $30,000 for repairs, improvements, and renovations, including custom built chancel furnishings, and the complete rebuilding of the organ. Over $20,000 was raised in cash in three months. The Rev. Clarence L. Schaertel is pastor.

THAT MORE MAY SERVE—AND LEARN. The congregation of Gilead, Center Brunswick, the Rev. Dayton G. Van Deusen pastor, on recommendation of the council, adopted the policy that a councilman cannot succeed himself more than one term. Commenting upon the action, Pastor Van Deusen explained that after an individual has been out of the council for one year he is eligible for service again. "This will give more of our men the valued experience of helping to manage and plan the business of the church," he said, "and give our congregation a larger nucleus of men."

Hickory Church Cornerstone is Laid Less than Month after First Service

By Charles A. Phillips

North Carolina

Relocated in a new and rapidly growing development, St. Luke's Church, near Hickory, the Rev. Cline Harbinson pastor, held its opening service Jan. 23, followed by the cornerstone laying Feb. 20. The building is of Gothic design, of brick veneer, and was constructed at a cost of $25,000. Plans call for the addition of a Sunday school unit, when the need develops.

After having filled the position most efficiently the past 12 years, the Rev. B. E. Petrea resigned as editor of the *North Carolina Lutheran* effective March 31. His successor will be elected at the forthcoming meeting of synod.

Synod President Voigt Cromer announces the time and place for the meeting of synod—Augsburg Church, Winston-Salem, the Rev. Ray R. Fisher pastor, April 26-28.

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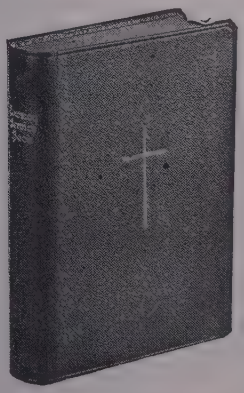

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THE PRESIDENT'S REPORT at the coming meeting of synod, will show that 13 new parsonages have been occupied during the year, four of which were purchased completed, and nine built at costs ranging from $14,000 to $21,000.

Recent installations are: The Rev. Glenn A. Yount, Emmanuel Church, Rockwell, Jan. 23; the Rev. R. H. Kepley, St. Paul's Church, Newton, Feb. 6; the Rev. E. L. Misenheimer, St. Mark's Church, Mooresville, Feb. 13; the Rev. B. E. Petrea, the Forsyth Parish, Rural Hall, Feb. 20; the Rev. D. B. Summers, Beck's Church, Lexington, Feb. 27.

THE FEBRUARY meeting of the Rowan County Lutheran Ministers' Association, held in Messiah Church, Salisbury, was held as a pre-Lenten retreat. Following a complete rendition of the Matins, the seven parts of The Passion History were read and discussed. The women of the host church furnished coffee, and provided lunches for the 27 pastors present.

ELEVEN new members were received into membership of Mt. Hebron Church, Hildebran, Feb. 20. Catechetical instruction for this adult group under the direction of Pastor Curtis Morehead, was in progress during January and February. Twenty-five new pupils were brought into the Sunday school during the past six months.

ULC CALENDAR

APRIL

19. WMS Convention, Chicago Conference Illinois Synod. St. Peter's Church, Chicago.

26-28. North Carolina Synod. Augsburg Church, Winston-Salem, N. C.

29 -1. Women's Missionary Society, Central Pa. Synod. St. Paul's Church, York, Pa.

MAY

2- 5. Ohio Synod. Trinity Church, Canton, Ohio.

3- 5. Rocky Mountain Synod. First Church, Colorado Springs, Colo.

9-12. Kansas Synod. First Church, St. Joseph, Missouri.

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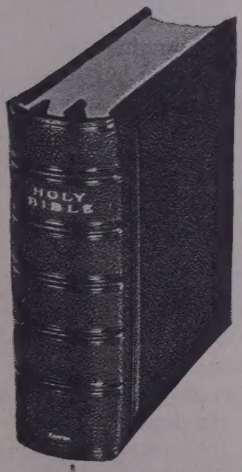

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IN CONCLUSION . . . . . .

IT'S QUITE DISTRESSING to get to the top of a majestic mountain and find a hot-dog stand on the summit. But it's hard to escape from the ordinary routine things, unless we can close our eyes and find in our own minds a great kingdom of ideas.

Even in church we bring along our everyday personalities. People whisper about a sale at Gimbel's or wonder whether they locked the front door.

Worst of all—perhaps the greatest sin that can be—is to imagine that God is somebody like we are. Maybe it's impossible to escape from this sin of drawing a crude cartoon out of our own thoughts and labeling it "God."

You've probably heard of the smart fellow who said, "There's one of the Ten Commandments I've never broken. I have never made any graven images." But no doubt he has. Probably every unbeliever is a person who has made some sort of picture of God in his mind, and has then grown ashamed of pretending to have faith in a God like that.

THE ANCIENT HEBREWS had a good idea: not only were they warned by the stern command to carve no statues of their God but they hesitated even to speak the name of God. We are a good bit more companionable with the Almighty. Once I heard a choir anthem about "my God and I . . . We roam the fields together . . . We dance and sing . . ."

Luther sometimes spoke of "the hidden God." That's only part of the story. If God were forever hidden from us, he would be meaningless to us. God was revealed in a child, born as we were born, who was called *Emmanuel*, which being translated is "God with us." The divine truth shone forth quite clearly in a Galilean village and on that tragic hilltop outside Jerusalem.

Jesus said we could boldly speak of God as "our Father." But we go on from there to scale him down to our size, a benevolent old gentleman, who is of course nothing but a hideous sacrilege created in our imagination.

We can never discover the faintest shadow of God by any searching, and we cannot escape from the presence of God for the briefest instant. We must live in the midst of this great mystery.

TWO THINGS can happen to people who don't have any sense of the greatness of God. They (1) get bored and decide that God is the propaganda of the preachers. Or they (2) try to fulfill the minimum requirements for keeping in good standing with God for various benefits they expect to receive.

Two things happen to a man who has a true understanding of God. (1) He feels very tiny and hopelessly inadequate in the presence of the eternal, and then (2) he finds that the God and Father of our Lord Jesus Christ gives him strength to do anything that needs to be done.

Probably we are not capable of being constantly aware of the true nature of God. Maybe we'll have to be satisfied if the truth breaks through just occasionally . . . on Good Friday, for instance, as the earth is darkened and we hear the voice of a man on the cross . . . or on Easter as just for a moment we can almost hear an angel singing.

That may be enough to shatter our false confidence in the power of our minds to know all there is to know about God. —ELSON RUFF

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